2:Newcomb *E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

Bucks-horn, or the like."[27] In everyday life kinship terms were used rather than personal names.[28] Denton also said:

> Any Indian being dead, his name dies with him, no person daring ever after to mention his name, it being not only a breach of their Law, but an abuse to his friends & relations present, as if it were done on purpose to renew their grief: And any other person whatsoever that is named after that name doth incontinently change his name & takes a new one.[29]

Education and Training of Children

Children were nursed until they were three or four years old, but were increasingly fed meat and other specially prepared foods. Holm said they were taught to walk when they were nine months old.[30] When boys were four or five years old, they were given their first instruction in hunting, warfare, and woodcraft, as well as in other phases of a man's life.[31] Girls at the same age were initiated into the duties of housekeeping and the planting and cultivating of gardens. Old people, particularly grandparents, played an important role in instructing the children in tradition, religion, and correct behavior (O.A., N.D.). According to Trowbridge, men took upon themselves the duty of instructing the young of their phratry.[32] The earlier documents are silent on these points, but there seems to be no reason why these more modern data do not represent the customs of a former period.

In earlier times physical punishment was seldom if ever used on the children; explanation, ridicule, exhortation, and threats took its place.[33] Obedience was sometimes enforced by threats of punishment by the Mask Being. If a child was slow to rise in the morning, for instance, the recalcitrant one was told that this supernatural creature would visit him and poke him with a stick (N.D.). It was also believed that the supernatural powers punished disobedient children by causing them to become weak and sickly (N.D.). The myth of a great, naked bear was frequently used, since disobedient children were said to be its particular victims.[34] Children were described as being well behaved; a captive brought up by the Delawares said that "honesty, bravery and hospitality are cardinal virtues with them. . . .Their young, in a remarkable degree, reverence and honor the aged, especially their parents."[35] Not only were the old respected, but game and various other presents were often given to them.[36]

As children grew older, the boys in particular were more and more exposed to a toughening program. Training was one of increasing hardship, up to and including the puberty rituals. Children were forced to

---

[27] Denton, 1845, p. 8.
[28] Trowbridge MS.
[29] Denton, 1845, p. 8.
[30] Holm, 1834, p. 127.
[31] Lindestrom, 1925, p. 202; Harrington, 1913, p. 213; Trowbridge MS.
[32] Trowbridge MS.
[33] Brickell, 1842, p. 47; Zeisberger, 1910, p. 81.
[34] Herkewelder, 1799, pp. 280-82.
[35] Brickell, 1842, p. 48.
[36] Zeisberger, 1910, p. 76.

2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

take baths in streams, even if the water was covered with ice.[37] Trowbridge said "they believe it of the utmost consequence to their children to subject them to hardship in their infancy and youth."[38] If children were orphaned "the maternal grandfather or mother is bound by custom to take the children under protection; but if they also be dead the children are adopted by such relatives or friends as may be inclined to take charge of them."[39] Children born out of wedlock were normally cared for by the mother, but the father might contribute to their support. No stigma attached to illegitimacy.[40]

Puberty: boys.— The vision quest of the young boy was the climax of the more formal aspects of the educational system and served to usher the boy over the threshold into adult life. When a boy was about ten years old,[41] or when his voice began to change (N.D.), he began what can best be called a series of ordeals:

> [A boy] is put under an alternate course of physic and fasting, either taking no food whatever, or swallowing the most powerful and nauseous medicines, and occasionally he is made to drink decoctions of an intoxicating nature, until his mind becomes sufficiently bewildered, so that he sees or fancies that he sees visions, and has extraordinary dreams, for which, of course, he has been prepared beforehand.[42]

Parents insulted their sons, N.D. added, telling them that they were no good and that they should go out and "die." Boys were shamed, ridiculed, insulted, and all but physically driven from the village. It was felt that a humbled, miserable boy had a better opportunity to induce the supernatural spirits to feel sorry for him, and so reveal themselves to him and provide him with a supernatural guardian. Boys inevitably went into a lonely exile filled with despair at their own inadequacy and in the desperate hope of obtaining a supernatural being's assistance in a hostile world. If the vision quest produced a guardian spirit, a boy was restored to the good graces of the community, acquired a good deal of self-confidence, and the course of his life was known. Future occupations, for instance, were decided by these visions, whether a boy was to be a warrior, shaman, or something else.[43] Not all boys, however, were successful in the vision quest. Women frequently had visions, although they were not consciously solicited.[44]

Puberty: girls.— When a girl menstruated for the first time she was secluded in a hut.[45] Zeisberger said of the Munsis:

> ...being the more strict and having more ceremonies in the observance of the custom than the Miamis. They build for such a girl, a separate hut, apart from the rest, where her mother or some old female acquaintance cares for her

[37] Penn, 1912, p. 231; Pastorius, 1912, p. 434; Trowbridge MS; J.T., N.D., O.A.
[38] Trowbridge MS.
[39] *Ibid.*
[40] *Ibid.*
[41] Harrington, 1913, p. 214.
[42] Heckewelder, 1881, p. 245.
[43] *Ibid.*, pp. 245-47. See Chap. IV for a discussion of the supernatural beings encountered in visions.
[44] Zeisberger, 1910, p. 132; N.D.
[45] Zeisberger, 1910, p. 77; Beatty, 1798, pp. 84-85; Loskiel, 1794, p. 56; N.D., O.A.

+ ≡ element present
− ≡ element denied
(+) or (−) ≡ source ambiguous
• ≡ informant could not or would not say
S ≡ some, sometimes, or several
† or * ≡ see Ethnographic Notes, pp. 79-137 for additional information

	Williams	Van der Donck	Lindeström	Zeisberger	Heckewelder	Johnston	Pipe	Chippa	J. W.	W. T.	E. R.	W. L.
Birth and its incidents—Continued												
113. Parents exercise any control over mature children						+	+	+	+	+	*+	*+
114. Age children are expected to maintain themselves					20+	15-25		20	25	25	16-17+	20-22
115. Child given daily bath †		+				+	•	•	+	+	+	+
116. Cradle used	+	(−)	+	+		+	+	+	−	+	+	*+
117. Consists of board	+		+	+		+	+	+		•	•	+
118. with cushion			−			+	+	+		•	•	+
119. with hoop over head			+			+	+	+		•	•	+
120. hoop decorated						+	•	•		•	•	+
121. Cradle put in hammock						•	+	•			+	+
122. Boys and girls treated with equal care and affection						+	+	+	+	+	S	+
123. Any difference in treatment of legitimate and illegitimate	(−)	−				−	−	−	−	*−	−	−
124. Mother takes care of illegitimate	+	+				+	+	+	+	•	+	+
125. Father not compelled to contribute but may do so						+	+	•	+	•	+	+
126. Birth of twins frequent	+			−		−	+	−	+	+	−	+
127. Number of instances of triplets						0	1	1	0	0	0	0
128. Are parental feelings strong	+			+	+	+	+	+	+	+	+	+
129. Are filial feelings strong	−			+	+	S	+	+	+	+	+	+
130. Do they (128 and 129) continue through life				+	+	+	+	+	+	+	+	+
Marriage and its incidents												
131. Courtship				−	−	−	−	*(+)	−	−	*−	−
132. Marriage arranged by parents	(+)	+	−	S	+	+	+	−	+	+	+	+
133. Consent of either party asked	+	+	+	+	+	−	−	+	+	−	+	−
134. Any ceremony of marriage †		+	+	−	−	+	+	−	+	+	+	+
135. Presents for bride	(+)	+		+			+	+	+	+	+	+
136. Presents for family of bride	(+)					+	+		+	+	+	+
137. Presents exchanged				+	+	•	+	•	−	−	−	−
138. Time served by boy						•	−	•	−	−	−	−
139. Polygamy common †	−	−		−		−	−	−	•	−	−	−
140. Only rich or chiefs have more than one		+		+		+	+	+			+	+

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

867 under bed. Use hands to eat. Sticks for forks, wooden spoons, knives only to cut meat. Ax to cut bones. No canned goods —stuff put in it might harm you—only clean food eaten.

867 In Fall, November, before sunup go to creek and swim.
866 Wind cold, water warm, give you strength, get out look like
863 something pinched you. Go to house, burn cedar, refresh you. That's your health your body, no disease. If you are not clean any little thing can catch you.

Then when you get to be a man. Don't whoop like boy. Must take care of yourself—whooping might strain something. Then they tell me I can have a woman. If I see one I want I tell the 864 old folks. I must not prowl around. Maybe another clan, maybe same clan but not folks. The old folks have rules, they talk to girl's folks. Her folks talk to her about me. Her folks like mine, mine like hers. Give her folks something, goods, blankets, etc. Big feast, invite people. Wedding—preacher talk to me and her. Tell us we must talk over things—where one of us wants to go, what to do, etc. Then maybe it's all right. Wife in family way must not go (six months or so after marriage) to see sick people, death or butchering. Any good things all right. Anything wrong or unnatural might affect child.

105. Corporeal punishment for children

861 Zeisberger says in one place that children were not punished, but reproved for mischief with gentle words; in another that water was thrown in their faces as punishment.

John Johnston—(No restraint or punishment) except threatening and denying them food for a certain time.

Captain Chipps—The domestic government of children is wild. Disobedience is punished severely by flogging—other offenses are considered lighter.

W. L.—Corporeal punishment was whipping but also throwing water in their faces. Think a lot of water and would pray to it (to wash child clean?) while throwing it in child's face.

106. Age at which childhood ceases

884 John Johnston—When they are considered capable of providing for themselves.